A DISCOURSE OF OBEDIENCE UNTO Kings & Magiſtrates,

Upon the ANNIVERSARY of His Majeſties Birth and Reſtauration.

By *ISAAC du BOURDIEU*, D. D.
One of the Miniſters of the French Church in the *Savoy*,
the 29th of *May*, 1684.

Done from the French by *J. W.*

Containing the ſubſtance of what is believed by the Proteſtant Reformed Churches, touching ſubjection unto higher Powers; together with a Liſt of the names of the Sentence and condemnation of ſeveral Miniſters, unto death, and other penalties; alſo an account of ſome Churches Demoliſhed and ſhut up, the whole number whereof is computed to be about 800, within theſe 20 years laſt paſt, whereby may be conjectured, the ſtate and growth of the Proteſtant Religion in theſe our days.

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A

DISCOURSE

OF

OBEDIENCE

AND

SUBJECTION

To the Honourable Henry Savill Esq; *Vice-Chamberlain of His MAJESTIES Houshold*, &c.

Honoured SIR,

IF words are the Index of the mind and the usual means whereby Men discover the thoughts of the heart unto each other, and unto the whole World; any that please to consider that most Emphatical Speech made not long since by Monsieur *Lombard*, late of *Nismes* in *Languedoc*, unto His Majesty, as an Expression of gratitude for his gracious Proclamation, published in favour of the Exiled French Protestants: And also this ensuing Discourse made by Mounsieur *Du Bourdieu* late of *Montpellier*, upon another occasion will plainly perceive they are both composed of nothing but strains of gratitude, loyalty, sincerity, and Religious obedience, and cannot but conclude them, and consequently those of their Church and profession, to be acted and inspired by the same spirit the Primitive Christians were.

For as those blessed Souls of the first ages of Christianity, suffered banishment, imprisonment, the loss of Goods, Liberty and life it self for the Gospel sake; so it is evident these Servants of God, have and do dayly suffer, the spoiling of their Goods, loss of Liberty, Relations, yea of all that is

near and dear unto them, for their Maſter *Jeſus* and his Truth ſake, without the leaſt breach of Loyalty or diſobedience to their Prince.

But as if theſe Afflictions were not ſufficient, we frequently ſee and hear of new Edicts and ſevere Laws enacted againſt the ſmall reſidue of theſe *Heroick* ſufferers that yet remain in the French Kings Territories; the Malice of their Enemies threatning no leſs than an utter extirpation of the Proteſtant name and cauſe, unleſs Almighty God appear in their defence.

How can it but give occaſion of great ſorrow to any Chriſtian heart, and draw Tears of Blood from all that have any ſenſe of Gods glory or Love of true Religion, to ſee Temples and Churches Demoliſhed and raſed to the ground or deſecrated to Idolatrous Worſhip; Godly Miniſters, Doctors, and Paſtors, unjuſtly ſilenced, impriſoned, ſentenced and condemned, ſome to baniſhment, others to Racks and ſeveral ſorts of Tortures, and to Death it ſelf, (as by a Liſt of ſome perticulars hererunto annexed doth appear.) And many flouriſhing Congregations, where the word of God was duly taught, and where the Sacraments were rightly adminiſtred, diſperſ'd and ſcatter'd abroad into all parts of the World, whilſt their inſulting Enemies ſtand, ſaying, *Where is now your God, where is now your God.*

As

As this ſmall Treatiſe doth repreſent the ſpirit and temper of the French Proteſtants, and all the Reformed Churches in general, whereby for their conformity unto the Maxims of the holy Scriptures, they appear to be *bone of our bone*, and *fleſh of our fleſh*; I am, I confeſs, grieved to ſee them and their preſent deplorable ſtate (being ſuch conſiderable members of Chriſt's body the Church,) looked upon with ſuch unconcernedneſs by a great many amongſt us; yet I don't queſtion, with Gods bleſſing, but it may ſerve to revive the ancient Sympathy of all true Engliſh men and charitable Chriſtians, when they ſeriouſly and duly reflect upon their next Neighbours and Brethrens afflictions, for the *Truth* ſake.

The Reverend Author of this following Diſcourſe having Dedicated it unto the King's Majeſty, as a Specimen of the conſtant Doctrin of the French Reformed Churches, I have alſo in imitation of him, aſſumed the boldneſs to lay this imperfect reſemblance of it before your Honour, in giving unto the World a brief relation of ſome of the many ſad oppreſſions they at preſent lye under, which would rather require whole Volums, than an Epiſtle to deſcribe; and I ſpeak the freelier herein, becauſe your Honour perfectly underſtands theſe matters, having to the honour of this Nation, repreſented his Majeſties perſon upon the

the Theater where theſe things were tranſacted ſhewing in the face of the World, a truly generous Engliſh courage, in defending the Proteſtant cauſe and Intereſt abroad, as your noble Predeceſſors, the Loyal and Religious *SAVILE'S* did here at home, being choſen in a ſpecial manner to be of Council and in immediate truſt and power, and neer the perſon of the admirable and undaunted Queen *Elizabeth*, who to her immortal Honour oppoſed the tyrannical power and policy of Popes and Spaniards, and ſupported the Proteſtant cauſe and intereſt in *France*, and the *Low-countries*, to the Glory of God and of this Nation, notwithſtanding all publick or private attempts againſt her Royal perſon or Government.

If any that pleaſe to Read this Paper, ſhall cenſure me for being over-tedious, I may anſwer them, that what I have ſaid is only a relating of what I obſerved in ſeveral years converſe in the Proteſtant Churches beyond Sea, and in ſhewing my deference unto your Illuſtrious Family in general, wiſhing them, and your ſelf in particular, all Happineſs in this World, and Eternal Felicity in that which is to come, which is the hearty deſire of

Honoured *SIR*,

Your Honours moſt Affectionate humble Servant,

JOS. WALKER.

The Authours Epiſtle Dedicatory to the KING, tranſlated from the French.

SIR.

YOu have bin graciouſly pleaſed to Receive into your Dominions great numbers of Proteſtants, who being denied the Exerciſe of their Religion in France, *do now here enjoy it and live peaceably under your Majeſties Protection. But ſeeing their Enemies continue to belch out Slanders and Calumnies againſt them in the Land of their retirement, it behoves them to uſe ſome fit means whereby your Majeſty may be fully informed of their thoughts and Principles. And ſeeing I have the honour to be one of the number of theſe Exiles, who daily receive freſh teſtimonies of your Royal favours, it is very reaſonable (Sir) that I ſhould publiſh unto the World the opinion of our diſconſolate Churches upon the* Doctrin *of* Obedience

Obedience *which ought to be given unto higher Powers. I have couched it in this Sermon, as I was inſtructed in my infancy and youth, as I ſee it practis'd by our Congregations and aſſemblies, as I have for many years taught it, as I have read and find it contained in the Holy Scriptures, and by conſequence we hope your Majeſty will continue to do us the right to believe, that we are your faithful Servants, that we are ready to employ our Lives and Eſtates in your Majeſties defence and Service, that we continually offer up our Prayers unto Almighty God for your Majeſties preſervation, for the increaſe of your glory, and the proſperity of your Kingdoms. It is in a particular manner the ardent deſire of him that is, with profoundeſt Reſpect,*

SIR

Your MAJESTIES

Moſt Humble, moſt Faithful, and

Obedient Subject and Servant,

Iſaac du Bourdieu.

A DISCOURSE OF OBEDIENCE UNTO Kings & Mageſtrates.

Romans, 13. *ver.* 1.

Let every Soul be Subject unto the higher Powers. For there is no Power but of God; the Powers that be are ordained of God.

THis is a day of publick rejoycing: It is the Birth-day of the beſt, the moſt Chriſtian, and moſt merciful of Kings: It is the day of the Reſtauration of a Monarch, who is the Sanctuary of the oppreſſed, and the refuge of the perſecuted: This very day (if it may be ſo ſaid) was made happy by his firſt appearing in the World, and by his reappearing

upon the Throne. This SUN was for a time Eclypſed by the interpoſition of a Malevolent Planet, or encompaſs'd round with a black and hideous Cloud; but Divine Providence having ſcattered the Cloud and caus'd the Comet to diſappear, this bright Star did, to the delight of all, ſhed abroad the bright Beams of his Wiſdom, Goodneſs, and Generoſity, and of all vertues, Chriſtian, Moral, and Political. Rejoyce O Iſles, Seas, Cities, Fields, Rivers, Mountains, and Vallies, behold your *David*, who having bin exiled in the Wilderneſs and amongſt the Philiſtians, is return'd in peace unto the Throne of his Fathers. And you Chriſtians, who after ſuffering the ſharp ſtorms of Perſecution, do find the benefit of a ſafe Harbour, and enjoy with as much eaſe and pleaſure the favours of this glorious Prince, as if you found the contentments of your own native Country within his Dominions; return thanks unto God with the voice of Triumph for ſo happy a Birth, and for ſo glorious a Reſtauration. This joy ſhould be accompany'd with intire obedience and perfect ſubmiſſion unto his Majeſties commands: And that you may the better underſtand the extent of theſe Duties, we will, by Gods aſſiſtance, explain theſe words of St. Paul; *Let every Soul be ſubject unto the higher Powers, for there is no Power but of God; the Powers that be are ordained of God.*

The Apoſtle in the foregoing Chapter, having explained the Duties of Chriſtian Morality, he teacheth in this, the Duties of Chriſtian Policie. Theſe Duties are of *two ſorts*; The *former* regards the higher *Powers*; the *other* regards *particular perſons*. The Apoſtle afterwards ſhews the right which each particular perſon ought to render unto another. He begins with the *firſt*, by ſhewing the Duties belonging unto Superiour Powers, ſaying. *Let every Soul be ſubject*

unto

unto the higher Powers, for there is no Power but of God; the powers that be are ordained of God.

St. *Paul* had ſeveral reaſons for commanding ſubjection unto Sovereigns. In the firſt place, he knew very well that the Enemies of Chriſtians, under pretence that they went about to eſtabliſh the ſpiritual reign of Jeſus Chriſt, accuſed them of refuſing to give obedience to the *Emperours* commands, and of owning another King in the World beſides *Cæſar*. It is the formal accuſation which the Jews of *Theſſalonica* bring againſt St. *Paul*. Therefore the Apoſtle would remove this falſe calumnie in diſcourſing fully of the obedience which we owe unto the higher Powers. *Acts.* 17.

He knew that the greateſt part of the Apoſtles were of *Galilee*, and that the Galileans were become infamous at *Rome* by reaſon of their ſeditious and frequent Rebellions, becauſe *Judas* of *Galilean*, who had gather'd a great Army, and cauſed much trouble unto the Romans, was a Galilean. Therefore the Apoſtle would remove all prejudices which might be entertain'd againſt the Chriſtian Religion, by commanding Chriſtians ſo ſtrictly *to be ſubject unto the higher Powers*. Moreover the Jews had an averſion unto the Roman name, they could not endure the Yoke of the Government of the *Cæſars*; they revolted upon all occaſions. St. *Paul*, knowing that ſome of the believers, who had embraced the Goſpel, were of the Jewiſh Nation, the better to wean and draw them from the ſtubbornneſs they might ſtill retain, doth, with ſo much diligence and labour, explain the ſubmiſſion which we owe unto ſuperiours, beginning with theſe words, *Let every Soul be ſubject unto the higher Powers, for there is no Power but of God; the Powers that be are ordained of God.*

In theſe words we will examine *firſt* the Apoſtles *Command*; and *then* the *Reaſons* of this Command.

The Apoſtles *Command* is expreſs'd in theſe words, *Let every Soul be ſubject unto the higher Powers.* In this Command, let us, in the *firſt* place, conſider who theſe higher *Powers* are; *Secondly*, what the ſubjection is which is due unto them; And *Thirdly*, the perſons who are thereunto obliged.

The word which we have tranſlated *Powers*, is often uſed in the Scriptures to ſignifie *Angels.* So St. *Paul* ſpeaks to the Epheſians, *That Jeſus Chriſt was raiſed above all Principalities and Powers.* And to the Colloſſians, *That Jeſus Chriſt made all things, viſible and inviſible, Thrones, Dominions, Principalities and Powers.* And St. Peter, *That Angels Principalities, and Powers were made ſubject unto Jeſus Chriſt.* But this term is alſo uſed in the Scriptures to repreſent Earthly *Powers*, as when Jeſus Chriſt ſaith unto his Diſciples, *That they ſhall be brought into Synagogues, and before Magiſtrates and Powers.* St. *Paul* gives us no cauſe of doubting, whether he takes the word *Powers* in our Text, in any other ſenſe, becauſe he gives the title of *Princes* unto theſe higher Powers; that he ſaith, God hath put the Sword into their hand, for the puniſhing of the wicked, and in commanding that Tribute ſhould be pay'd unto them. The higher Powers of the Earth are of *two ſorts*, *Sovereign*, or *Subordinate*, or *Superiour*, and *Inferiour.* The Apoſtle doth not now ſpeak of *Subordinate Powers*, not but that we ſhould give them obedience, but ſeeing we are to give this obedience unto Magiſtrates, as they are Lieutenants and Vice-gerents of the Prince, as they repreſent his perſon and execute his commands; as they judge in his name, and ſhine with his Luſtre, as ſo many Stars which derive their light from the Sun, the

Eph. 1. *Colloſſ.* 1. St. *Peter.* 1. *chap.* 5. St. *Luke. chap.* 4.

the obedience we give unto them, is the ſame which we are to give unto Sovereign Princes. Therefore St *Paul* contents himſelf, in bidding us be *Subject unto the higher Powers*, that is, unto Sovereign Powers. The word in the originial ſignifies the Powers which are Eminent and Supreme. So it is, this term was uſed by a Philoſopher, to repreſent the firſt cauſe, and Sovereign of the World. And I make no doubt but tis in this ſenſe St. *Paul* took this word in his Epiſtle to *Timothy*, when he commands us *to pray for Kings, and for all thoſe that are in Authority*, that is, the Sovereign Magiſtrates in Common wealths. St. *Peter* removes all difficulty from our underſtanding of this term, whilſt he ſays, *ſubmit your ſelves to every ordinance of man, whether it be to the King as ſupreme, or unto Governours.* When he ſaith *the King is ſupreme*, he uſeth the manner of ſpeaking in our Text; where it is ſaid, *Let every Soul be ſubject unto the higher Powers.* He ſpeaks in general of *higher Powers*, becauſe there be ſeveral kinds of higher Powers. There be Monarchies, there are Common wealths, there be Kings who Reign by right of birth, and others by right of Election, and others by what they call right of Conqueſt. And amongſt Republicks, there be Ariſtocracies, and Democracies, of whatever ſort the Powers be, they muſt be obeyed. *Let every Soul be ſubject unto the higher Powers.*

Simplicius.

Tim. 1. *chap.* 2.

This ſubjection hath ſeveral parts; The *Firſt is the conſent of the heart and reſignation of the Soul.* Whereby the authority of the Sovereign is owned to be juſt and lawful; Eor ſeeing he is the moſt glorious production of Divine wiſdom, the moſt exact reſemblance of Gods greatneſs, a Star enlightned with the beams of his Majeſty, which in ſome ſort makes the Divinity become viſible unto us, according unto that which is teſtified

teſtified by the Pſalmiſt, *I have ſaid ye are Gods*; who dare refuſe acknowledging this Sovereign Authority? Pſal. 82.

The *Second part of this ſubjection is Love.* For the Prince being the Image of God, (as hath been ſhewed) the ſame reaſon that obliges us to Love God with all our heart, with all our Soul, and with all our Might, oblige:h us to Love the reſemblance wherein we ſee his perfections to ſhine. Who is there that would not Love this Sun, which always conveys unto us his bright beams and comfortable influences? Who can forbear to Love this glorious Conduit whereby God is pleaſed to diſtil and communicate unto men his manyfold Bleſſings?

The *Third part of this ſubjection is Fear.* For we ſhould fear the Prince, ſeeing he is inveſted with the beams of Divinity, and that the King of Kings hath put the Sword into his hand for the puniſhing of evil-doers. We ſhould never think of him without a profound reſpect; we ſhould never ſpeak of him, but with ſingular reverence.

The *Fourth part of this Subjection is Obedience.* The King is the Law-maker and Judge of his People; the power of adminiſtring the Laws, and of doing Juſtice are united unto the Royalty: Therefore, in the Scriptures, to *Judge* and to *Reign* is but one thing: If Magiſtrats make Laws and do Juſtice, it is becauſe the Prince hath communicated unto them ſome beams of his Majeſty, that they do repreſent his perſon. This obedience ſhould be free, the Heart ſhould obey as well as the body; there ought to be a free and willing obedience, knowing that it is acceptable and well-pleaſing unto God. Therefore it is that the Apoſtle commands us in this Chapter to give this obedience, not only for *fear*, but alſo for *conſcience ſake.*

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The *Fifth part of this ſubjection is the paying Tribute.* It was upon this account Jeſus Chriſt ſaid, *Give unto Cæſar the things which are Cæſars*; and St. *Paul* in this Chapter, *Render therefore unto all their Dues: Tribute to whom Tribute is due, Cuſtom to whom Cuſtom.* The Prince is conſtrained to be at great expence for ſupport of his grandeur and of his Armies, and to recompence the ſervices of his good Subjects. And ſhould not his ſubjects willingly contribute thereunto what they are able? They are not only obliged to employ there goods, but their blood and life alſo, for the ſervice of their Prince.

But ſome queſtions are asked touching the ſubjection which is to be given unto the higher Powers.

In the *Firſt place*, It is demanded, whether we are obliged to give obedience unto a Pagan or Mahumetan Prince, unto a Prince of a falſe Religion? I anſwer; If this misfortune ſhould happen, we are obliged to obey him. Thus the Prophet *Jeremiah* exhorted the Inhabitants of *Jeruſalem* to obey the King of *Babilon*, who was an Idolater; Thus *Ezekiel*, *Daniel*, *Eſdras*, *Nehemiah*, *Zachary*, *Zephaniah*, *Malachy*, obeyed, and exhorted the People to obey the Kings of the *Chaldæans*, the *Medes*, and *Perſians*. The Roman Emperors were generally *Idolaters* until *Conſtantine* the Great, yet the Chriſtiains always faithfully ſerved them. Our Text doth clearly decide the queſtion. When St. *Paul* wrote to the Romans, *Nero* ſat on the Throne, he was one of the worſt of Idolatrous Princes, yet St *Paul* commands, *That every Soul ſhould be ſubject unto the higher Powers.*

Secondly, It is demanded whether we ſhould give obedience unto a Prince, when he becomes cruel and Tyrannical? I anſwer; That he is to be obey'd, becauſe the Prince is not to be accountable for his actions but

but unto God only. So the Jews obeyed *Manaſſes*, whoſe Tyranny was ſo great, that he cauſed ſtreams of blood to run in the ſtreets of *Jeruſalem*. *Nebuchadnezzar* had turn'd the City and Temple of *Jeruſalem* into heaps of Aſhes, and led away the Inhabitants into captivity. Nevertheleſs the Prophets did command the people to obey him. The Primitive Chriſtians yielded due obedience unto the *Domitians*, the *Commodus's*; unto *Heliogabalus*, &c. and Hiſtory gives them this Teſtimony, that they never were found concern'd in any of the Plots made againſt theſe Tyrants. Our Text, again, clearly decides this matter, when St. *Paul* wrote to the Romans, *Nero* that Monſter of nature, the moſt inhuman of all Tyrants ruled the Empire, nevertheleſs, the Apoſtle ſaith, *Let every Soul be ſubject unto the higher Powers.*

Thirdly, It is demanded whether Obedience ſhould be given to a Prince, when he becomes a perſecutor? I anſwer; That he ought to be obeyed; The Primitive Chriſtians gave faithful obedience unto a *Domitian*, a *Trajan*, a *Severus*, a *Decius*, a *Diocleſian*, a *Maximinian*, a *Galerius*, a *Licinius*, unto all theſe implacable Enemies, unto all theſe bloody perſecutors of Chriſtians. And it ought not be ſaid in anſwer hereunto, that they could not free themſelves from the Yoke of their Bondage, for, in the time of the Emperor *Diocleſian*, three parts of the Empire were Chriſtians. Had they been acted by the Spirit of Rebellion, they could eaſily have ſhaken off the Yoke, and maſter'd the Emperor and the whole Empire, but our Text again clearly decides the matter. *Nero* was one of the cruelleſt perſecutors in the World. He cauſed the City to be fir'd in ſeveral places at once, that the Chriſtians might be accuſed of it. And thereupon to be expoſed unto all ſorts of torments; he cauſed

a Chriſtian to be wrapped up alive in Sear-cloath, Wax, Tallow, Pitch, and other combuſtible matter, that the poor Martyr might ſerve for a Flambeau, and ſo be conſum'd by little and little; nevertheleſs *Nero* was Emperor when St. *Paul* wrote his Epiſtle to the Romans: *Let every Soul be ſubject to the higher Powers.* If the Prince becomes a Perſecutor, the Chriſtian has no other remedy, but flight or Martyrdom; he ſhould give glory to God by his patience, and immovable perſeverance; he ſhould generouſly ſeal the Goſpel of Chriſt with his Blood: Here is the Patience of the Saints.

In the *Fourth place*, It is demanded whether an Hæretical Prince ought to be obeyed? I anſwer in the affirmative; for if we are not permitted to Rebel againſt a Prince, that is an Idolater, a Tyrant, a Perſecutor; neither are we permitted to Rebel againſt a Prince that is an Hæretick. The primitive Chriſtians have conſtantly vindictated the truth of this aſſertion by their example and practice. When *Conſtantius* became *Arian*, there enſued no Revolt in any of the Imperial Provinces about matters of Religion. The Emperour *Valens* was not only an *Arian*, but alſo one of the cruelleſt Perſecutors that ever was. It had been no difficult matter for the Orthodox to have freed themſelves from the Yoke of this Hæretical Prince; but they choſe rather to ſuffer the moſt barbarous inhumanities, than to Eclypſe their holy Faith, and Profeſſion by being guilty of the leaſt Inſurrections. Here alſo is to be *ſeen the Patience of the Saints.*

In the *Fifth place*, It is demanded whether a Prince ſhould be obeyed when he commands things contrary unto the Ordinances of God? I anſwer with the Apoſtles, That then it is *better to obey God than Men.*

If a Father commands his Son to kill or to Steal, the Son ought to anſwer with reſpect; God is your Father and mine, He hath forbidden me to commit theſe Sins, it is *better to obey God than Men.* If a Maſter commands his Servant to commit Murder, or to bear falſe witneſs; He ſhould anſwer with Humilitie; God is our common Maſter; It is *better to obey God than Man.* If the Governour of a Province ſhould perſwade us to Rebel, we ought to anſwer him, God and my conſcience hath engaged me in the ſervice of my Prince, and you have no power to command me any farther than the Prince has entruſted you. If the Prince commands Men to Worſhip Images, to adore the Saints, to kneel down before the Hoſt, we muſt generouſly anſwer, *It is better to obey God rather than Man.* But this denial ſhould be made with mildneſs and reverence, without denying the reſpect due unto the Majeſty of the Prince. *Here alſo is ſeen the patience of Saints.*

This obedience ſhould be given unto Princes by all ſorts of perſons without exception; for the Apoſtle ſaith, *Let every Soul be ſubject unto the higher Powers.* Every Soul ſignifies every perſon, by a manner of ſpeech borrowed of the *Hebrews*; as when it is ſaid in Geneſis, *that ſixty Souls went down with* Jacob *into* Egypt. Every body ſhould be ſubject unto the higher powers, whither Apoſtle or Prophet, whether Doctor, or Pope, or Cardinal, whither Arch-biſhop or Biſhops. There be a great many in the Church of *Rome* that would be exempted from this ſubjection.

Chap. 46.

The Pope of *Rome* pretends to be greater than the Kings and Emperours of the Earth, and boaſt that he has Authority and power to depoſe them from their Thrones, and to abſolve their ſubjects from the Oaths of fidelity, which they have taken, and diſpoſe their King-

Kingdoms at pleaſure. The Cardinals, Arch-biſhops, Biſhops, Prieſt, Friars, are engaged by Oaths to be true unto their Pope. A ſtrange preſumption, that the Pope with his ſpirit of Rebellion, ſhould dare to pretend to the quality of St. *Peters* Succeſſor, whereas St. *Peter* ſo carefully commands Men to obey Kings, and Governours; that he ſhould dare to aſſume the quality of Succeſſor unto St. *Paul*, who ſays in our Text, *Let every Soul be ſubject unto the higher Powers.* St. *Paul* took pleaſure in this kind of expreſſion, which was after the manner of the *Hebrews*, in ſaying, *Let every Soul be ſubject*, To inform us, That the obedience we render unto Sovereigns, ſhould be with heart and Soul, That we ſhould not only be ſubject in body, but with our Soul alſo. The reaſon by which St. *Paul* proves that we ſhould obey higher Powers, is ſhewed in theſe words, *for there is no Power but of God, the Powers that are, are ordained of God.* Where the Apoſtle informs us, in the Firſt place, *That there is no Power but of God.* Secondly, *That the Powers that be, are ordained of God.*

The Powers that be are ordained of God, ordering and diſpoſing all things by the courſe of his Providence; for whether Princes Reign by Succeſſion, by right of Election, or by the Title of Conqueſt, it is ſtill God that doth eſtabliſh them. *It is by me Kings Reign, and Princes decree Judgment*, ſaith Wiſdom. St. *Paul* then doth undoubtedly mean, the infinite Providence of God, which holds and governs the Helm of the Univerſe, who ſteers all Events in the whole World, who cauſeth all inſtruments to work, and directs all things by ways inviſible unto us, unto the ſeveral ends whereunto he appoints them. It is this Providence which caſteth down Crowns, and daſheth *Prov.* 8.

Scepters to peeces, which ſubverteth Thrones in his diſpleaſure; It is alſo this ſame Providence which raiſeth up Thrones, which ſetteth the Crown upon the head, and puts the Scepter into the hand, *for there is no Power but of God.*

There are *Three* principal works of the Divinity; *Nature, Mankind, and the Church.* God has given unto *Nature* the SUN, which is as it were her King and
Pſal. 19. Bridegroom, to ſpeak with the Royal Prophet; for the SUN doth communicate unto her, its light and influences, filling her with gladneſs by its approaches, and overcaſting her with ſadneſs by its retirement; giving her vertue by its efficacy, whither it moves it ſelf about the other Sphæres, or that the other Sphæres and Planets in them move about it: As for the *Church*, God hath appointed for Her guids and conductors; *the Prophets, Apoſtles, Evangeliſts, Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the Edifying the body of Chriſt.* As for Mankind, God hath given Men, Kings, and other Superiour powers, to Govern them, and to procure them peace and tranquillity; herein God hath expreſſed his ſingular Love and care of Mankind. Alſo St. *Paul* writing unto *Titus*, aſcribes unto God *Philanthropie*, that is to ſay, the Love of Men.

In the firſt ages of the World, there were no other Sovereigns but the Fathers of Families, becauſe the corruption of humane nature had not yet manifeſted it ſelf; but after this corruption had broke its bounds and overſpread its banks, it was requiſite the Providence of God ſhould erect Kings and Powers to ſtop the inundation of human pride. Alaſs! what would the Society of Mankind be, without the Authority of Superiour Powers? it would be little better than the

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Society of Thieves, and Robbers, of Bears and Lyons, of Tygers, and the moſt ſavage Beaſts. Seeing then God hath been pleaſed to eſtabliſh Principalities and Powers, only for the benefit of human Society, ought not every Soul be ſubject unto the higher Powers?

The Apoſtle adds, That *the powers that be are ordained of God.* The Powers that be, that is to ſay, lawful Powers, for ſo the word imports in the original, in the pureſt and moſt elegant Greek Authors. Thus *Plato* doth call a Lawful Authority, *an Authority that Subſiſts.* And *Sophocles* calls Lawful Powers, *the Powers that be.* And *Ariſtophanes* calls that Slavery, which is Legal Slavery, and that a Diſcourſe, which is a juſt Diſcourſe. And *Demoſthenes* calls frivolous *unlawful things, things of nought.* So theſe words of St. *Paul, the Powers that be are ordained of God,* do import, that Lawful Powers are ordained of God. The powers that are not lawful, as the power of Robbers, and the power of Uſurpers, are ordained by Divels, and God in his diſpleaſure, permits them as Plagues, Thunder and Lightning, to puniſh the inſolence and ingratitude of a Nation. But lawful Powers *are ordained of God.* The Devil who was a Liar from the beginning, and the Father of Lies, in the Hiſtory of the Temptation, ſhewing unto *Jeſus Chriſt*, the Kingdoms of the World and their glory, ſaid, all this power will I give thee and the glory of them, for that is delivered unto me, and to whomſoever I will I give it: O Sovereign powers of the World, how great wrong doth this inſolent creature do you? it is from God alone that you derive your authority, it is unto God only that you muſt give an account. We oppoſe unto the Devils falſhood, the teſtimony of him who is the truth it ſelf, ſaying unto *Pilate*, thou couldſt have no power at all againſt me

St. *Luke*, *Chap.* 4.

St. *John*, *Chap.* 19.

me except it were given thee from above. Again we oppoſe unto this horrible Lye, the teſtimony of St. *Paul. the Powers that be, are ordained of God.*

From this ſaying of the Apoſtle, we conclude with him, *that he who reſiſteth the Powers, reſiſteth the Ordinance of God*, and by reſiſting, he draweth damnation on himſelf. Beloved Brethren, if God in his diſpleaſure had ſet over us an Idolatrous Prince, a Tyrant, Perſecutor, or Hæretick, we had been obliged heartily to ſubmit unto his Government, as hath been clearly proved unto you. Therefore with what pleaſure and readineſs ought we to ſubmit our ſelves, unto the Authority of a Chriſtian Monarch, very merciful and very Orthodox; and to deteſt all Seditions which may be formed againſt his Majeſty, as ſo many Diabolical attempts, and as ſo many productions of the nethermoſt Hell; and ſuch horrible crimes, as will kindle Gods wrath, and draw down his Judgments. Let us heartily ſubmit unto the Authority of the Lords anointed; Let us Love and Honour a Prince who is the Father of his People, with a perfect Love; who watcheth with ſo much diligence for the good and ſafety of his Subjects, who preſerves Peace in his Realms (which is the chiefeſt bleſſing of Heaven) whilſt the greateſt part of *Europe* is burning with the flame of War. Let us Love a Prince that hath received us as it were into his Arms, who is our ſupport, our refuge, and place of defence. Let us fear a Prince who bears the Image of the living God, who is cloathed with the Beams of the Majeſty of the moſt High, whom the Heavens have Armed with weapons for the puniſhing of evil doers. Let us obey a Prince that commands us with ſo much Lenity and mildneſs, that teacheth the Will of God unto Mankind.

kind. Let us eſteem it our Glory to employ our Eſtates, and to ſhed our blood for his ſervice, ſeeing we are the Subjects, that have ſo great obligation unto him. Let us be examples of fidelity and ſubjection unto our Sovereign, let us pay this ſubjection with the greateſt acknowledgment towards God, who was graciouſly pleaſed to honour us with his protection.

What happy change, O Chriſtians do we behold! Not long ago we ſaw our Churches demoliſhed, or deſecreated, unto Superſtition, our Paſtors ſilenced or baniſhed, our moſt flouriſhing Aſſemblies diſperſed, our Enemies were our Judges; we were in continual dangers and fears that our Children might violently be taken away from us and be deſecrated unto Idols. There were perpetually malicious Forgeries and calumnies laid to our charge; we trembled at the ſound of every Bell, leſt it might prove our paſſing-Bell; we ran the hazard of our Lives if we refuſed to proſtrate our ſelves before that which we believed to be but *Bread*. For our life, was it not worſe than Death it ſelf? but God was pleaſed in mercy to deliver us from theſe oppreſſions. We are not now in fear either of our Churches, or of our Paſtors, or of our Flock, or of our Children, or of our goods, or of our ſafety and life. We do with all freedom and Liberty hear and enjoy the Word of God. We ſerve him with purity of conſcience, without any fear of Enemies. We live under a Prince which every day makes us feel the Effects of His Royal goodneſs. Let us therfore give thanks unto God with all our ſtrength for ſo happy a change. Let us never forget the favours we have received from ſo gracious a Monarch. Let us beſeech Almighty God to continue him many years

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in peace and ſafety unto his ſubjects: That God would be pleas'd to preſerve him from all Machinations both of men and Devils; that he would give him an obedient People and faithful Counſellors; That he would bleſs His Sacred Perſon, the Queens Majeſty, the Duke of *York*. And let us ſend from our hearts theſe ſincere and ardent wiſhes, *Let the King live*; *Let the King live*; *Let the King live*. Amen.

A List of the Names and Residencies of the underwriten Ministers, with their Sentence and Condemnation, June, 26. 1684.

In the Lower *Languedock.*

Nismes, MOnsieur *Icard*, ..00 l. *Tour.* Fine, goods confiscated, ..d to be broken alive on the wheel, absent.

Monsieur, *Perol*, 500 l. Fine, Goods confiscated, to be hang'd, absent.

Vzes, Monsieur *Bory*, the same.

St. *Gillis*, Monsieur *Escuffier*, 300 l. Fine, and enjoyn'd not to preach within six Leagues of his Church.

Vauuest, Monsieur *Armaud*, the same.

Laucaila, Dr. *Vignoles*, 300 l. Fine, silenced six years, to continue his residence.

Lous maques, Monsieur *Chambore*, 300 l. Fine, silenced for ever, the same residence.

Masilgragues, Monsieur *Moudenes*, 300 l. Fine, silenced for ever, and banished the Province for five years.

St. *Laurans D'agouse*, Monsieur *Guibert*, 300 l. Fine, silenced six years, to continue his residence.

Congenes, Monsieur *Benovet*, 300 l. Fine, silenced for ever, the same residence.

Vergeze, Monsieur *Rey*, the same.

Bernis, Monsieur *Roziers*, dismissed.

Beau voisin, Monsieur *Marchand*, the same.

Aiguemorte, Monsieur *Constantine*, the same.

Caluison, Monsieur *Bruguier*, the same.

Montpellier, Monsieur *Gautier*, the same.

Nages, Monsieur *Grizors*, the same.

Viguan, Monſieur *Roſſell* Seniour, Fined 1000 l. *Tour* and to be broken alive upon the wheel.

Veſe, Monſieur *Roſſel* Juniour, to be hang'd, the Church Demolliſh'd, abſent.

Moulieres, Monſieur *Bartholmey*, 100 l. Fine, ſilenced three years, the Church Demolliſhed.

Sumenes, Monſieur *Bartholmey*, the ſame, the Church to be Demoliſhed.

Mondegout, Monſieur *De Coujac*, to be hang'd, abſent.

St. *Laurans le Majeur*, Monſieur *Peſtoly*, 200 l. Fine, ſilenced for ever.

Monblet, Monſieur *De la Rouqette*, to be broken upon the wheel, the Church Demolliſh'd, abſent.

Croſs, Monſieur *Robert*, the Church to be pull'd down.

St. *Roman*, Monſieur *Teiſſier*, to be hang'd, the Church depending at Law, abſent.

Callognac, Monſieur *Feſquet*, a Warrant to ſeize his body, the Church to be raſed.

Soudorgeas, Monſieur *De Orvitur*, the Church proſecuted at Law.

St. *John*, Monſieur *Combes*, diſmiſſed.

St. *Privat*, Monſieur *D'Autun*, to be hang'd, abſent.

St. *Martin*, Monſieur *Grougnet*, to be hang'd, abſent.

St. *Hipolite*, Monſieur *Courdill*, to be hang'd, abſent.

Merivis, Monſieur *Coudere*, diſmiſſed.

Canaule, Monſieur *Boyer*, to be hang'd, abſent.

Ponpidon, Monſieur *D'Apolly*, a Warrant to ſeiſe his perſon.

St *Andrew*, Monſieur *Pageſſy*, order'd to give daily attendance.

St. *German*, Monſieur *Du Croſſe*, the ſame.

Barthe,

Barthe, Monſieur *Motte*, the ſame, but ſuffer'd to go preach.

St. *Paul de la Coſte*, Monſieur *D'Olympe*, to be broken on the Rack, abſent.

Collet, Dr. *De la Porte*, to be broken on the wheel, abſent.

Aigremont, Monſieur *Aſtrue*, to be hang'd, abſent.

Genoulhac, Monſieur *Durant*, a Warrant to apprehend his body.

Ales, Monſieur *Bouſore* Senior, order'd to a perſonal attendance, but ſent to preach.

The names of ſome of the principal Churches Demoliſh'd, and ſhut up.

Montpellier.
Montauban.
Xaintes.
Rochell.
The Colledge or Academy at *Sedan*.
Angers.
Vittry, in *Brittany*.
Alonçon in *Normandy*.
To the number of about 800. in all.

The names of many other Miniſters, and Churches might here be inſerted, with the unparalleld oppreſſions, now uſed againſt Proteſtants in *France*, but omitted for brevity ſake.

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